

IMAM BAJURI'S EPISTLE IN
TAWHID

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TAWHID

IMĀM MUḤAMMAD B. IBRAHĪM AL-BĀJŪRĪ AL-MIṢRĪ

Translation
MUHAMMAD DANYAAL

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Imam Bajuri's Epistle in Tawhid

Imam Muhammad b. Ibrahim al-Bajuri al-Misri

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AUTHOR'S INTRODUCTION



All Praise is due unto Allāh, Lord of the worlds. May prayers and salutations be upon the Messenger of Allah ﷺ To Proceed:

Thus, he who is needy of the mercy of his Lord the All Informed the All Seeing; Ibrāhīm al-Bājūrī the possessor of inadequacies stated: Some brothers, may Allah better us in our state and our affairs, sought of me that I write for them a succinct epistle; inclusive of the attributes of The Master and their respective opposites and what is permissible in His right, and similarly what is necessary in the right of the messengers, what is impossible and what is permissible. Thus, I committed myself to that task and I say [and success lies with Allah alone]

INTRODUCTION



In these difficult days of mass tribulation grasping onto the correct beliefs is likened to grasping onto hot embers. The Prophetic narration states: Ahead of you are days of patience, during which grasping the religion will be like grasping a hot coal. (Abu Dawud and Tirmidhi narrate it). Despite this the reward is multiplied many times as the narration states: The one who does good deeds then will have a reward like that of fifty people who do such deeds. They said: O Messenger of Allah, the reward of fifty of them? He said: The reward of fifty of you.

The Messenger of Allah (Allah bless him and grant him peace) said: Islam began as something strange and will revert to being something strange, so glad tidings are for the strangers. It was said: Who are they, O Messenger of Allah? He said: Those who are righteous when the people are corrupt. (Narrated by Muslim)

In another narration there is: They are the ones who will revive my Sunnah (the Prophetic way) and teach it to the people.

It is with this noble intention the author wrote this work, similar to the earlier scholar like Imam Abu Ja'far Tahawi, Imam Muhammad bin Yusuf alSanusi and many others (Allah have mercy on their souls). With the same intention this text has been translated into English so people can be taught the principles of the religion to safeguard themselves from innovation and polytheism.

The Prophetic narration states: Adhere to my Sunnah and to the way of the Rightly-Guided Caliphs after me and cling to it with your molars. Beware of newly-invented matters, for every newly-invented matter is an innovation and every innovation is misguidance.

As time moves on we move onto the tribulation of the False Messiah (Dajjal). In that time of ignorance people will worship him because of their ignorance of monotheism (tawhid). The Prophetic narration states: From the signs of the End of Times is that knowledge would be taken away and ignorance would prevail, the liquor would be drunk, and adultery would become rampant. (Narrated by Bukhari)

The knowledge referred to here is knowledge and understanding of the Prophetic way (sunnah). It is imperative on Muslims to learn this book and then teach it to their families, friends, associates and acquaintances. The students of sacred knowledge must spread the knowledge of the Sunnah and Tawhid to attain reward, and may Allah (Most High) enable us.

Asrar Rashid

Safar 1435 AH

BELIEF IN ALLĀH



يَجِبُ عَلَى كُلِّ مُكَلَّفٍ أَنْ يَعْرِفَ مَا يَجِبُ فِي حَقِّهِ تَعَالَى، وَمَا يَسْتَحِيلُ،
وَمَا يَجُوزُ

It is obligatory upon every *Mukallaf* to know that which is necessary in His right, that which is impossible, and that which is permissible . Thus, it is necessary in His right:

فَيَجِبُ فِي حَقِّهِ تَعَالَى: الْوُجُودُ، وَضِدُّهُ الْعَدَمُ. وَالدَّلِيلُ عَلَى ذَلِكَ: وُجُودُ
هَذِهِ الْمَخْلُوقَاتِ

1. **Wujūd [Existence]** – It's opposite is 'Adam [Non Existence]. The proof established for it is the very existence of creation.

وَيَجِبُ فِي حَقِّهِ تَعَالَى: الْقَدَمُ، وَمَعْنَاهُ: أَنَّهُ تَعَالَى لَا أَوَّلَ لَهُ، وَضِدُّهُ الْحُدُوثُ.
وَالدَّلِيلُ عَلَى ذَلِكَ: أَنَّهُ لَوْ كَانَ حَادِثًا لَاحْتِيَاجٌ إِلَى مُحْدِثٍ وَهُوَ مُحَالٌ.

2. **Qidam [Infinite Pre-Existence]** – There is no origin for Him. Its opposite is Ḥudūth [Contingency]. The proof established for it is that if He was contingent He would be

dependent upon an entity to make Him contingent. This is impossible.

ويجب في حقه تعالى: البقاء، ومعناه: أنه تعالى لا آخر له، وضده الفناء. والدليل على ذلك: أنه لو كان فانياً لكان حادثاً، وهو محال.

3. **Baqā [Eternal]** – There is no end for Him. Its opposite is Fanā [Cessation]. The proof established for it is that if He was prone to cessation He would be contingent. This is impossible.

ويجب في حقه تعالى: المخالفة للحوادث، ومعناه: أنه تعالى ليس مماثلاً، فليس له يد، ولا عين، ولا أذن، ولا غير ذلك من صفات الحوادث، وضدها المماثلة. والدليل على ذلك: أنه لو كان مماثلاً للحوادث لكان حادثاً مثلاً وهو محال.

4. **Mukhālafa lil ḥawādith [Opposition to the contingent]** – He bears no similarity with contingent beings. There is not for Him a hand, eye, ear or anything from amongst the attributes of contingency. Its opposite is Mumāthala [Similitude]. The proof established for it is that if He bore a similarity with that which is contingent He would be contingent, and this is impossible.

ويجب في حقه تعالى: القيام بالذات، ومعناه: أنه تعالى لا يفتقر إلى محل، ولا إلى مخصص، وضده الاحتياج إلى المحل والمخصص. والدليل على ذلك: أنه لو احتاج إلى محل لكان صفة، وكونه صفة محال؛ ولو احتاج إلى مخصص لكان حادثاً، وكونه حادثاً محال.

5. **Qiyām bil Nafs [Self Established]** – He is not dependant upon a place or being. Its opposite is Ihtiyāj [Dependence].

The proof established for it is that if He was dependent upon a place He would be an attribute of that place, and His existence as an attribute is impossible. Also, if He was dependent upon a being He would be contingent, and His existence as being contingent is impossible.

ويجب في حقه تعالى: الوجدانية في الذات وفي الصفات وفي الأفعال، ومعنى الوجدانية في الذات: أنها ليست مركبة من أجزاء متعددة، ومعنى الوجدانية في الصفات: أنه تعالى ليس له صفتان فأكثر من جنس واحد، كقدرتين وهكذا، وليس لغيره صفة تشابه صفته تعالى، ومعنى الوجدانية في الأفعال: أنه ليس لغيره فعل من الأفعال، وضدها التعدد. والدليل على ذلك: أنه لو كان متعدداً لم يوجد شيء من هذه المخلوقات.

6. **Wahdāniyya [Oneness]** in Essence, Attributes and Actions.

Oneness in Essence means that His Essence is not composed of numerous parts.

Oneness in Attributes means that He does not possess two attributes or more of the same genus, like possessing two attributes of Qudra [Omnipotence]. Similarly, there is no one who possess an attribute similar to any of His.

Oneness in Actions means that none other than Him possess an action from His actions.

Its opposite is Ta'adud [Plurality]. The proof established for it is that if He was plural nothing in creation would have been created.

ويجب في حقه تعالى: القدرة، وهي صفة قديمة قائمة بذاته تعالى يُوجد بها ويُعدم، وضدها العجز. والدليل على ذلك: أنه لو كان عاجزاً لم يُوجد شيء من هذه المخلوقات.

7. **Qudra [Omnipotence]** – This is a pre-eternal attribute established with His divine essence, by it He brings into existence and by it takes out of existence. Its opposite is 'Ajz [Incapability]. The proof established for it is that if He was incapable nothing in creation would exist.

ويجب في حقه تعالى: الإرادة، وهي صفة قديمة قائمة بذاته تعالى يخصص بها الممكن بالوجود أو بالعدم، أو بالغنى أو بالفقر، أو بالعلم أو بالجهل، إلى غير ذلك، وضدها الكراهة. والدليل على ذلك: أنه لو كان كارهاً لكان عاجزاً، وكونه عاجزاً محال.

8. **Irāda [Divine Will]** – This is a pre-eternal attribute established with His divine essence, by it He specifies that which is possible; either by bringing it into existence or taking it out of existence, with wealth or poverty, knowledge or ignorance etc. Its opposite is Karāha [Compulsion]. The proof established for this is that if He was compelled [to perform an action] He would be incapable, and that is impossible.

ويجب في حقه تعالى: العلم، وهي صفة قديمة قائمة بذاته تعالى يعلم بها الأشياء، وضدها الجهل. والدليل على ذلك: أنه لو كان جاهلاً لم يكن مريداً، وهو محال.

9. **'Ilm [Knowledge]** – This is a pre-eternal attribute established with His divine essence, by it He knows things. Its opposite is Jahl [Ignorance]. The proof established for it

is that if He was ignorant; He would not be able to intend anything, and that is impossible.

ويجب في حقه تعالى: الحياة، وهي صفة قديمة قائمة بذاته تعالى تُصح له أن يتصف بالعلم وغيره من الصفات، وضدها الموت. والدليل على ذلك: أنه لو كان ميتاً لم يكن قادراً، ولا مريداً، ولا عالماً، وهو محال.

10. **Hayā [Life]** - This is a pre-eternal attribute established with His divine essence, this attribute substantiates His attribution with 'Ilm [Knowledge] and other attributes. Its opposite is Mawt [Death]. The proof established for it is that if He was dead; He would not be Omnipotent, One who wills, or One who knows, and that is impossible.

ويجب في حقه تعالى: السمع والبصر، وهما صفتان قديمتان قائمتان بذاته تعالى ينكشف بهما الموجود، وضدهما الصمم والعمى. والدليل على ذلك: قوله تعالى: { وهو السميع البصير } [الشورى: 11].

11. **Sam' wa Baṣr [Hearing and Sight]** - These are pre-eternal attributes established with His divine essence, by them does He unveil existence. Their opposites are Ṣamam wa Am'a [Deafness and Blindness]. The proof established for them is His saying: {*He is the All Hearing the All Seeing*}.

ويجب في حقه تعالى: الكلام، وهو صفة قديمة قائمة بذاته تعالى ليست بحرف ولا صوت، وضدها البكم، وهو الخرس. والدليل على ذلك: قوله تعالى: { وكلم الله موسى تكليماً } [النساء: 64].

12. **Kalām [Divine Speech]** - This is a pre-eternal attribute established with His divine essence, it is not in the form of letters or sounds. Its opposite is Bakm [Dumbness]. The

proof established for it is His saying {*Allah spoke to Musa*}

IT IS NECESSARY IN HIS RIGHT; HIS EXISTENCE AS BEING:

ويجب في حقه تعالى: كونه قادراً، وضده كونه عاجزاً. والدليل على ذلك دليل القدرة.

13. **Qādir [Omnipotent]** – Its opposite is His existence as being 'Ājiz [Incapable]. The proof established for this is the proof established for Qudra.

ويجب في حقه تعالى: كونه مريداً، وضده كونه كارهاً. والدليل على ذلك دليل الإرادة.

14. **Murīd [One who wills]** – Its opposite is His existence as being Kāriḥ [Compelled]. The proof established for this is the proof established for Irāda.

ويجب في حقه تعالى: كونه عالماً، وضده كونه جاهلاً. والدليل على ذلك دليل العلم.

15. **ʿĀlim [One who knows]** – Its opposite is His existence as being Jāhil [Ignorant]. The proof established for that is the proof established for 'Ilm.

ويجب في حقه تعالى: كونه حيّاً، وضده كونه ميتاً. والدليل على ذلك دليل الحياة.

16. **Hayy [Alive]** – Its opposite is His existence as being Mayit [Dead]. The proof established for that is the proof established for Hayā.

ويجب في حقه تعالى: كونه سميعاً بصيراً؛ وضدهما كونه أصم وكونه أعمى.
والدليل على ذلك دليل السمع ودليل البصر.

17. **Samī' wa Baṣīr [All Seeing and All Hearing]** – Their opposites are His existence as being Aṣam wa A'ama [Deaf and Blind]. The proof established for that is the proof for Sam' wa Basr.

ويجب في حقه تعالى: كونه متكلماً، وضده كونه أبكم. والدليل على ذلك
دليل الكلام.

18. **Mutakallim [One who speaks]** – Its opposite is His existence as being Abkam [Dumb]. The proof established for that is the proof for Kalām.

IT IS PERMISSIBLE IN HIS RIGHT:

والجائز في حقه تعالى: فعل كل ممكن أو تركه. والدليل على ذلك: أنه لو
وجب عليه سبحانه وتعالى فعل شيء أو تركه، لصار الجائز واجباً أو
مستحيلاً وهو محال.

19. **Fī'l kulli Mumkin aw Tarkihī [The performance of every possible action or its abandonment]** – The proof established for it is that if the performance of an action, or its abandonment, was necessary upon Allah, the permissible would become Wājib [Necessary], or Mustahil [Impossible], and that is impossible.

BELIEF IN THE MESSENGERS



IT IS NECESSARY IN THE RIGHT OF THE MESSENGERS:

ويجب في حق الرسل عليهم الصلاة والسلام: الصدق، وضده الكذب. والدليل على ذلك: أنهم لو كذبوا لكان خبر الله سبحانه وتعالى كاذباً وهو محال.

1. **Ṣidq [Truthfulness]** – Its opposite is Kidhb [Falsehood].
The proof established for it is that if they lied, the revelation of Allah would be a lie, and that is impossible.

ويجب في حقهم عليهم الصلاة والسلام: الأمانة، وضدها الخيانة. والدليل على ذلك: أنهم لو خانوا بفعل محرم أو مكروه لكتنا مأمورين بمثل ذلك، ولا يصح أن نُؤمر بمحرم أو مكروه.

2. **Amāna [Fidelity]** – Its opposite is Khiyāna [Treachery].
The proof established for it is that if they were treacherous they would perform a forbidden or disliked act, thus, we would be ordered with the same, and that is impossible.

ويجب في حقهم عليهم الصلاة والسلام: تبليغ ما أمروا بتبليغه للخلق، وضده كتمان ذلك. والدليل على ذلك: أنهم لو كتموا شيئاً مما أمروا بتبليغه لكننا مأمورين بكتمان العلم، ولا يصح أن نؤمر به، لأن كاتم العلم ملعون.

3. **Tabligh ma Umirū bi Tablighihi lil Khalq [Conveyance of that which they have been ordered to convey to creation]** – Its opposite is its concealment. The proof established for it is that if they concealed something from that which they were ordered to convey; we would have been ordered to conceal knowledge. This is invalid, as the one who conceals knowledge is cursed.

ويجب في حقهم عليهم الصلاة والسلام: الفطنة، وضدها البلاهة. والدليل على ذلك: أنه لو انتفت عنهم الفطنة لما قدروا أن يقيموا حجة على الخصم، وهو محال، لأن القرآن دلّ في مواضع كثيرة على إقامتهم الحجة على الخصم.

4. **Faṭāna [Intelligence]** – Its opposite is Ballāda [Stupidity]. The proof established for it is that if they were absent of intelligence, they would be incapable of establishing a proof against their opponent. This is impossible, because the Qura'n indicates towards numerous situations where they have established proofs against their opponents.

IT IS PERMISSIBLE IN THEIR RIGHT:

والجائز في حقهم عليهم الصلاة والسلام: الأعراض البشرية التي لا تؤدي إلى نقص في مراتبهم العلية، كالمريض ونحوه. والدليل على ذلك: مشاهدتها بهم عليهم الصلاة والسلام.

5. **Al A'rāḍ al Bashariyya alathi la Tuadī ila Naqsīn fī Marātibihim al 'Alīya** [Human Characteristics which do not allude towards any deficiency in their lofty status]
– The like of an illness and its kind. The proof established for that is its occurrence upon them.

KHĀTIMA (CONCLUSION)



خاتمة: يجب على الشخص أن يعرف نسبه صلى الله عليه وسلم من جهة أبيه ومن جهة أمه:

It is necessary upon every individual to know the lineage of the Messenger of Allah ﷺ; by way of his father and his mother.

فأما نسبه من جهة أبيه: فهو سيدنا محمد، بن عبد الله، ابن عبد المطلب، بن هاشم، بن عبد مناف، بن قُصَي، بن كِلاب، ابن مرة، بن كعب، بن لؤي، بن غالب، بن فهر، بن مالك، بن النضر، بن كنانة، بن خُزَيْمة، بن مدركة، بن إلياس، بن مضر، ابن نزار، بن معد، بن عدنان، وليس فيما بعده إلى آدم عليه الصلاة والسلام طريق صحيح فيما ينقل.

AS FOR HIS LINEAGE FROM HIS FATHER:

He is our Master Muḥammad ﷺ

∞ son of Abdullāh

∞ son of Abdul Muṭallib

∞ son of Hāshim

- ∞ son of Abd Manāf
- ∞ son of Qusay
- ∞ son of Kilāb
- ∞ son of Murrah
- ∞ son of Ka'b
- ∞ son of Luay
- ∞ son of Ghālib
- ∞ son of Fihhr
- ∞ son of Mālik
- ∞ son of Nadhr
- ∞ son of Kināna
- ∞ son of Khuzayma
- ∞ son of Mudrika
- ∞ son of Ilyās
- ∞ son of Mudhar
- ∞ son of Nizār
- ∞ son of Ma'd
- ∞ son of Adnān.

As for what is after Adnān up to Ādam ﷺ no authentic chain has been transmitted to us.

وأما نسبه صلى الله عليه وسلم من جهة أمه: فهو سيدنا محمد، بن آمنة، بنت وهب، بن عبد مناف، بن زهرة، بن كلاب، فتجتمع معه صلى الله عليه وسلم في جده كلاب.

AS FOR HIS LINEAGE FROM HIS MOTHER:

He is our Master Muḥammad ﷺ

- ∞ son of Āmina daughter of Wahb
- ∞ son of Abd Manāf

∞ son of Zuhra

∞ son of Kilāb.

Thus, the lineages of his noble parents ﷺ meet at his ancestor 'Kilāb' ﷺ.

ومما يجب أيضا: أن يعلم أن له حوضا، وأنه يشفع في فصل القضاء، وهذه الشفاعة مختصة به صلى الله عليه وسلم .

It is also necessary to know that for him is the Ḥawḍ [Divine Pond], and that he shall intercede during the Faṣl al Qaḍā [Moment of Judgement] ; and this intercession is specific to him.

ومما يجب أيضا: أن يعرف الرسل المذكورة في القرآن تفصيلا، وأما غيرهم: فيجب عليه أن يعرفهم إجمالا، وقد نظم بعضهم الأنبياء الذين تجب معرفتهم تفصيلا، فقال: حتم على كل ذي التكليف معرفة بانبياء على التفصيل قد علموا في تلك حجتنا منهم ثمانية من بعد عشر و يبقى سبعة و هم ادريس هود شعيب صالح و كذا ذو الكفل آدم بالمختار قد ختموا

It is also necessary to know of the Messengers who have been mentioned in the Qura'n, in detail, and those who have not, in brief. Some have written in poetic form regarding the prophets whom it is necessary to know of in detail:

It is incumbent upon every individual of responsibility knowledge.

Of the prophets in detail who certainly are known.

In that is our proof and from them are eight.

After ten and there remains seven and they are:

Idrīs, Hūd, Shuaib, Sālih, likewise
Dhul Kifl, Ādam, and with the Chosen one they end

ومما يجب اعتقاده أيضاً: أن قرنه أفضل القرون، ثم القرن الذي بعده،
ثم القرن الذي بعده.

It is also necessary to know that his generation is the best of generations, then the one after it and then the one after that.

وينبغي للشخص أن يعرف أولاده صلى الله عليه وسلم، وهم سبعة
على الصحيح: سيدنا القاسم، وسيدتنا زينب، وسيدتنا رقية، وسيدتنا
فاطمة، وسيدتنا أم كلثوم، وسيدنا عبد الله (وهو الملقب بالطيب
والطاهر)، وسيدنا إبراهيم، وكلهم من سيدتنا خديجة الكبرى إلا
سيدنا إبراهيم فمن مارية القبطية.

It is also necessary to know of his children. They are:

- ∞ Our master Qāsim
- ∞ Lady Zainab
- ∞ Lady Ruqayya
- ∞ Lady Fāṭima
- ∞ Lady Um Kulthūm
- ∞ Our Master Abdullāh [He has been given the titles: Al Ṭayyib and Al Ṭāhir]
- ∞ Our Master Ibrāhīm.

All of them are from Lady Al Khadija al Kubra except for Ibrāhīm he is from Māria Al Qibṭiā. Peace be upon them all.